

# THE SOUTHERN BAPTIST

AND

## General Intelligence.

WILLIAM HENRY DRISDALE, EDITOR.

Vol. I.] CHARLESTON, SATURDAY AFTERNOON, JANUARY 24, 1835. [No. 4.

### THEOLOGY.

#### Omnipotence of God.

When the Angel Gabriel appeared to the Virgin and predicted the birth of Jesus, it seemed quite impossible to her that she could be a mother while yet a maiden, but the celestial messenger reminded her that "with God nothing shall be impossible." This announcement of the great power of the Supreme must, however unlimited the language, be taken in a limited sense. Were it possible for God to steal, or lie, or commit any unholy action, his moral character being thereby stained, he would not be worthy of our worship, nor could we even acknowledge his existence. A being of such a character, reason could not make a God, for reason teaches that deity must possess holy as well as natural attributes. God then can no more commit unholy actions, than put an end to his own existence. The former would be contrary to his moral, the latter to his natural character.

Under the same view of the subject, we would say, that God cannot save a sinner in any other way than through Jesus Christ, because could there have been another scheme devised, his only begotten Son, the dearest object of his affection, had not been sacrificed. Again, it is impossible for God to punish the sinner in any other way than the very way which has been determined upon, for he who will not the death of a sinner, would, if it were possible, devise some plan to meliorate his condition in the eternal world.

But, lastly, if God were capable of unrighteous conduct, what could we depend upon for salvation!

He may be unfaithful to his promises, and just at the moment when we may be calculating on a welcome into the joys of heaven, we may hear the appalling sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But, praise the Lord! our dependance is on his immaculate nature, and reason as well as scripture assures us, it is impossible that God can deceive.

From these considerations we define the omnipotence of God to signify the possibility of his doing any thing, however great the undertaking, and incomprehensible to men or angels, which is not incongruous with his nature.

That God is Almighty is evident.

1st. From his very nature. Our own capacity to exert strength, proves that God has power. We have not created ourselves, and of course, the capacities of our nature must be attributed to the primeval cause of our existence, and to this first cause of our existence must we look for the original source of our power, because even if we are capable of giving ourselves new faculties, we must have derived that capability from some other, and as there can be but one primeval cause, in him must originate our functions. Now if our power is derived from God, he

must himself be possessed of power before he can bestow it upon us. But to prove him Almighty from his nature we need only take the negative side of the question, and we assert that upon whatever grounds, or from whatever evidences it can be proved that God is not omnipotent, upon the very same grounds and from the very same evidences, whatever these may be, we may also prove that he is limited in all his attributes. And what idea could we have of a God who could not do every thing, see every thing, know every thing, who was limited in his justice, his mercy, his love, his truth, &c.! The thought involves the grossest absurdities.

2d. Creation proves his power.

Our imagination spreads before us the wide, extended, universal expanse; our seat on some high pinnacle in the heavens, affords a prospect of the unlimited creation. An infinite number of suns, revolving each around its own axis, form the centres of an infinite number of systems. Numerous opaque planets revolve around and at regular intervals, reflect the light of the central points of their respective limits. Around each primary, satellites, as secondary planets revolve, each larger planet being the centre of a secondary system. Without taking so vast a view, and only with our natural eyes beholding the bright luminary under whose genial rays vegetation grows and orchards yield their fruit, the soft light of our nocturnal lamp, under whose influence vast oceans ebb and flow, and the twinkling stars which shed such lustre in an evening sky, we become lost in a labyrinth of amazement. What then must be our astonishment when our minds grasp the immensity of space! The beholder asks with admiration, by what power came all these. The first chapter of Genesis answers and reason echoes, God spake and it was. But let the admirer look within himself and ask whence this mind which can grasp such wonders! The answer is heard from the same direction, God breathed into a lump of clay the breath of life, and man became a living soul. And did God do all this! What power! what astonishing power! truly there is, there must be infinity in it.

An architect with years of labor and of toil, erects to the memory of Egyptian science, a huge pyramid, which remains the admiration of succeeding ages. The Almighty by the breath of his power speaks a universe into existence, and vain, rebellious, guilty man, in all his actions, denies his omnipotence; the omnipotence of the Eternal!

"The God who made both sky, air, earth and heaven,  
Which we behold, the moon's resplendent globe,  
And starry pole."

3d. Providence proves his power.

God not only hung the heavens with lamps, which in the universal system are worlds of immense magnitude, and as a vast machine put them in operation, but he continues to direct their movements, and the

same regularity which characterized their motion when first created, is still sustained by the same power which spoke them into existence. But we need not be wandering among the orbs which fill the illimitable space to learn the power of God. Fellow mortal, how often have you, in the exercise of your own judgment, laid the wisest schemes for self-aggrandizement, your resolution has been fixed, the time appointed, and you have thought all in a fair way for the accomplishment of your designs, but the time has come, your plans have been deranged, your expectations blasted, and instead of finding yourself with the good things sought after, your condition in life has been worse. From such disappointments we have learned the maxim that "Man can appoint but God can disappoint." In a long chain disasters often succeed each other, and many are made to curse the day of their birth, while the sequel shows that the power of God has so executed, to bring about what in his wisdom he has ordained. These acts of his power are designed for the benefit of man, to teach him who his Maker is, and who his Judge shall be. B.

### RELIGIOUS MISCELLANY.

It was a night of darkness. A starless sky hung heavily over the earth, like a covering of black marble over a tomb.

And nothing broke the stillness of that night, but a strange noise, as of the light rustling of wings, which at times is heard over the country, and the city.

And then the darkness thickened, and every one felt his soul shrink within him, and a shudder ran through his veins.

And in a hall hung with black, and lighted by the dull red glimmer of a single lamp, seven men, clothed in purple, with crowns upon their heads, were sitting upon seven seats of iron.

And in the middle of the hall, was raised a throne composed of bones, and at the foot of the throne, in place of a footstool, there was a crucifix overturned; and before the throne a table of ebony, and upon the table a vessel filled with blood, red and foaming, and a human skull.

And these seven men with crowns, seemed pensive and sad; and from the depths of their sunken sockets, their eyes, from time to time, shot forth sparks of livid fire.

And one of them raising himself, approached the throne with tottering step, and placed his foot upon the crucifix.

At that moment, his limbs trembled, and he seemed about to faint. The rest looked on him, motionless; they made not the slightest movement, but an indescribable expression passed over their features, and an unearthly smile contracted their lips.

And he who had seemed about to faint, stretched forth his hand, and seized the vessel filled with blood and poured it out into the skull and drank of it.

And the draught seemed to strengthen him.

And raising his head, this cry came forth from his breast, like the sound of the dull death rattle.

Cursed be Christ, who hath restored liberty to the earth! And the other six crowned men raised themselves together, and together sent forth the same cry: "Cursed be Christ, who hath restored liberty to the earth!"

After which, sitting down upon their seats of iron the first said:

My brethren what shall we do to stifle liberty? For our reign is finished if her's commences. Our cause is the same; let each one therefore, propose that which shall seem good unto him.

Hearken then! This is my counsel. Before Christ came, who was able to stand before us! It is his religion which hath ruined us. Let us abolish the religion of Christ.

And they all answered, it is true; let us abolish the religion of Christ.

And the second advanced toward the throne, took the human skull, poured the blood into it, drank it, and spake as follows:

It is not religion alone which should be abolished, but learning and thought also: for learning will discover that which it is not for our interest the world should know: and thought is always ready to contend against force.

And all answered, it is true, let us abolish learning and thought.

And, after having done as the two first had done, a third spake:

When we shall have again plunged men into their stupidity, by taking from them religion and learning, and thought, we shall have done much, but there will still remain something for us to do.

The brute possesseth instinct, and dangerous sympathies. It is necessary that one nation should not hear the cry of another people, lest if the one should murmur and rise, the other may be tempted to imitate. Let, then, no murmuring from without penetrate our kingdoms.

And all answered, it is true; let no murmuring from without penetrate our kingdoms.

And a fourth said:—We have our interest, and the people have theirs opposed to ours: if they unite to defend that interest against us, how shall we resist them?

Divide and conquer. Let us make in every province, in every hamlet, an interest opposed to that of other hamlets, of other towns, and of other provinces.

In this way, all will hate each other, and they will not think of uniting against us.

And all answered, it is true; divide and conquer, concord would ruin us.

And a fifth, having twice filled with blood, and twice emptied the skull, said:—

I approve of all these measures, they are good, but insufficient. Make men brutes, it is well; but frighten the brutes, strike terror into them by an inexorable justice, and the severest punishments, if ye would not, sooner or later, be devoured by them. The executioner is the prime-minister of a good prince.

And all answered: It is true. The executioner is the prime-minister of a good prince.

And a sixth said, I acknowledge the advantage of prompt, terrible, and inevitable punishments. Still there are heroic and desperate spirits, who brave punishment.

Would you govern men easily, make them effeminate by voluptuousness. Virtue will avail us nothing, she nourisheth strength; rather let us exhaust them by corruption.

And all answered, it is true; let us exhaust strength, and energy, and courage by corruption.

Then the seventh, having like the others, drank

from the human skull, spake after this manner, his feet on the crucifix.

Down with Christ! there is a war of extermination, eternal war, betwixt him and us.

But how shall we detach the people from him? It is a vain endeavor. What then shall be done? Harken unto me,—it is necessary to gain the priests of Christ with riches, with honours, and with power.

And they will command the people in the name of Christ, to be subject to us in all that we may order.

And the people will believe them, and obey them for conscience' sake, and our power will be firmer than before.

And all answered, it is true: let us gain the priests of Christ.

And suddenly, the lamp which lighted the hall went out, and the seven men vanished in the darkness.

And it was said to a righteous man who, at that moment, watched and prayed before the cross: My day approacheth, adore and fear nothing.—*Words of a Believer.*

Through a grey and heavy mist I saw, as upon the earth at the hour of twilight, a barren plain, deserted and cold.

And in the midst arose a rock from which, water fell, drop by drop, a blackish water, and the low and dull sound of the drops, as they fell, was the only noise that was heard.

And seven paths, after winding through the plain, met at the rock; and near the rock, at the entrance of each path, stood a stone with an indescribable covering of humid green, like the slime of a reptile.

And, lo! in one of the paths I perceived something slowly moving—and by degrees, the shadow approaching, I distinguished not a man, but the resemblance of a man.

And on his side, over his heart, this human form had a spot of blood.

And he seated himself upon the moist and green stone, and his limbs shivered, and with bended head he folded his arms, as if to retain a remnant of warmth.

And through the six other paths, six other shadows successively arrived at the foot of the rock.

And all of them, shivering and folding their arms, seated themselves upon the moist and green stones.

And they were there silent and bent under the weight of incomprehensible anguish.

And their silence lasted for a long time: I know not how long, for the sun never rises upon this plain, neither evening nor morning is there known. The drops of blackish water alone measure there, as they fall, a monotonous, dull, heavy, and eternal duration.

And this sight was so horrible to look upon, that I could not have borne it if God had not strengthened me.

And after a kind of convulsive shivering, one of the shadows, raising his head, made a noise like the rough and dry sound of wind as it rattles through a skeleton.

And the rock sent this word back to my ear:

Christ hath conquered, cursed be he!

And the six other shadows started, and all together raising their heads, the same blasphemy came from their bosoms.

Christ hath conquered: cursed be he!

And immediately they were seized with more vio-

lent shivering, the mist thickened, and for an instant the blackish water ceased to flow.

And the seven shadows were again bowed down under the weight of their secret anguish and there was a second silence longer than the first.

Then one of them, without rising from his seat, motionless and bent, said to the others:

It hath happened to you as it hath to me. What have our counsels availed us!

And another replied: Faith and thought have broken the chains of the people, faith and thought have emancipated the earth.

And another replied: We wished to divide men, and our oppression hath united them against us.

And another said: We have shed blood, and that blood hath fallen again upon our heads.

And another: we have sown corruption, and it hath sprung up in us and hath devoured our bones.

And another: we have thought to still liberty, and her breath hath withered our power even to the root.

Then spake the seventh shadow:

Christ hath conquered: cursed be he!

And all with one voice answered:

Christ hath conquered: cursed be he!

And I saw a hand which advanced; it dipped its finger in the blackish water, whose falling drops measure the eternal duration, marked with it the fore-heads of the seven shadows, and the marks were there for ever.—*It.*

The following, if true, is worthy of special notice. We find it in the Lutheran Observer, of Baltimore, credited to the Western Recorder.

#### Americans, look at this.

*A Crusade against the whole world.*—By whom? Read and see. A Roman Catholic priest used the following language:

"The Catholics are the only true church, and must and will prevail over the whole earth. The high Episcopal church, wherever located, is but a step behind us; and the Island of England is upon the very point of turning over from the Episcopal church to papacy. A great portion of Europe, though politically divided, are united in firm bonds of religion. Wherever (says he) an ecclesiastic of our church is found, there is a rallying point; there is an officer to guide and concentrate our forces. Ireland is teeming with millions of Catholics, ready to move to any point which would tend to advance the only true church. We are sending out missionaries, east, west, north, and south. We are determined to make one great effort to take the whole earth. We have wealth laid up in ages past, now drawn out, to accomplish these great interests.—South America, except the Pagans, are our friends and allies. The Canadians are mostly Catholics. Many, very many are found in the Floridas and in all the cities and villages.

In many places within the States, the Catholics quite control public opinion.—There is no country under heaven, which presents to the Catholic church such an inviting field as the United States. Their government is liberal; public opinion is favorable; the people charitable and unsuspecting. The great western valley of the Mississippi and its branches, open an extensive and inviting field, which we intend to pre-occupy. Our plan is to build meeting-houses and school-houses, academies and colleges, and place

in these institutions first rate men. We mean to take the country, by seizing on the rising population. In going forward, in the accomplishment of the conversion of the world, we expect to meet difficulties in many places. Particularly, the Scotch nation present a serious obstacle. They have always arrayed themselves against us. **BUT WE SHALL HAVE TO BUTCHER THEM."**

Here is a crusade against the whole earth, backed with fires, tortures, the inquisition and the sword. If they oppose our holy Catholic church, **"WE MUST BUTCHER THEM."**

Americans, look what is transacting in your midst! See hosts gathering in all parts of your land concentrating their forces to *"take our country by seizing on the rising population."* Do you think this is a "Protestant misrepresentation," and that it is all a humbug! I can give you the name of the priest, if it is called, with vouchers for the truth of the forgoing language. Be assured there is danger. Awake, O thou that sleepest; and arise and put on thine armor.

E. C. W.

From the *Biblical Recorder*.

SUMMER DIST, December 23.

**Dear Brother Meredith:**—In this communication I inclose you a few dollars for a few individuals, who wish the Recorder, with a small sketch of pleasing events, which have occurred since we parted last; also, a small list of appointments to be published for myself and brother Gregory Rollins, to fill in January. After a heavy ride of 240 miles from the Convention, I was favored at length to meet the Welch Neck Association in session, at the seat of the Benitsville Church, S. C., and was pleased to find the representation from the Churches full, and the meeting particularly harmonious. This body is decidedly friendly to the cause of missions at home and abroad, and it has clear views as to the proper means to be used to advance the interest of Zion at large—but, like many others, it is a little wanting in practical effort; though it is due to this body to say, that it has distinguished itself in this particular, above most others. This Association, in the course of Divine Providence, has become truly a nursery for young Ministers. Not less than twenty have been called out of this body, to the great work, within a few years. Three will be sent into a course of study for the ministry this year, one will go to the Furman Institute of S. C., one to the Columbian College and one to the Wake Forest Institute. The good work of the Lord is still in pleasing progress at the Carthage's Creek Church, N. C.; on the 4th Sabbath in November, I administered the ordinance of Baptism, and the Lord's Supper for this Church, when I extended the hand of fellowship to about fifteen newly baptised converts; others are waiting to follow in the same duty soon. This is truly a peculiar people, zealous of good works, and they are now reaping a happy reward, and gathering fruit unto life eternal.

Some mercy drops have fallen on the Welch Neck Church at Society Hill, S. C. During the last session of the Cheraw Union Meeting, which convened at this Church, our beloved brother, J. C. Furman, Pastor of the Church at that place, baptised fourteen young converts—others, as I have learned, have since been born into the kingdom and have followed the Saviour in the same way.

Your brother in the bonds of the Gospel.

J. THOMAS.

**The Presbyterian Church in the U. S.**

The following statistical view of the Presbyterian Church for 1834, we have extracted and epitomised from the last Philadelphian.

During the past year 36 Presbyterian ministers have departed this life.

The General Assembly comprises: 23 Synods; 118 Presbyteries; 2,648 Congregations; 1,914 Bishops; (Pastors) 236 Licentiates, making 2,150 Preachers; 185 Candidates for the ministry; 247,964 Communicants.

In the year ending in April last 20,296 persons were added on examination to the full communion of the Church, and 8145 by certificate, making the total additions of communicants amount to 28,441. Many of these additions were made merely by a removal from one Presbyterian Congregation to another; the actual increase of communicants, allowing for suspensions, deaths, &c. amounts to 14,384. This is a less increase than that of 1833 by 1,858 persons! The increase in the number of Bishops has been 50, and that of Congregations 148. The total of Communicants added in 1834 has been less by 2,357 than in 1833. Independently of the collections taken up to defray the contingent funds of the Assembly, there has been collected in the Presbyterian Church during the past year, the following sums:

1. To defray the travelling expenses of Commissioners to the General Assembly,	\$5,094.37
2. For Domestic and Foreign Missions,	114,687.04
3. For different Theological Seminaries,	13,043.02
4. For the charitable education of young persons and candidates for the Ministry,	60,902.00

Making a total of funds gathered for benevolent and religious objects, \$194,446.77  
*Lutheran Observer.*

From the *New-York Observer*.**I must Pray differently.**

Some time ago I felt strongly the necessity of praying *more*, and I expressed that impression in an article entitled, "I must pray more." Now I feel that I must not only pray more, but *differently*; and that my praying more will not answer any good purpose, unless I also pray differently.

But in what respects? *How differently!*

1. I must not speak to God at a distance. I must draw near to him. Nor that alone. I must stir myself up to take hold of him. Isa. 64: 7. Yea, I must take hold of his strength, that I may make peace with him. Isa. 27: 5. I have been satisfied with *approaching* God. I must, as it were, *apprehend* him.

2. I must not only take hold of God in prayer, but I must *hold fast* to him, and not let him go, except he bless me. So Jacob did. There were two important ingredients in his prayer—faith and perseverance. By the one, he took hold of—By the other he held fast to him, till the blessing was obtained.

3. I must be more affected by the subjects about which I pray. I must join tears to my prayers. Prayers and tears used to go together much more than they do now. Hosea says that Jacob "wept and made supplication." *Hannah* wept while she prayed. So did *Nehemiah*, and *David*, and *Hezekiah*; and God in granting the request of the last mention-

od, uses this language: "I have heard thy prayer, I have seen thy tears." But a greater than all these, is here! *Jesus* offered prayers "with strong crying and tears." Some think it unmanly to weep. I do not know how that may be. But I know it is not *unchristian*. It is thought by some, that men must have been more addicted to tears than they are now; but it is my opinion that they *felt* more, and that is the reason why they wept more. Now I must feel, so as to weep; not by constraint, but in spite of myself. I must be so affected, that God shall see my tears, as well as hear my voice—and in order to being so affected I must meditate. It was while David *mused*, that the fire burned; and then he spake with his tongue in the language of prayer. And we know that that which melted in his heart, affected his eye, for in the same psalm, the 30th, he says, "hold not thy peace at my tears."

4. There are other accompaniments of prayer, which I must not omit. *Nehemiah* not only wept and prayed, but also *mourned* and *fasted*, and *made confession*. Why should not I do the same!

5. I must *plead* as well as pray. My prayers must be more of the nature of *arguments*; and I must make greater use than I have ever done of certain pleas. There is one derived from the *character* of God: "For thy name's sake, pardon mine iniquity. Have mercy on me, according to thy being kindness." Another is derived from the *promises* of God: "Hath he said, and shall he not do it; or has he spoken, and shall he not make it good?" Another is drawn from the past doings of God: "I will remember the years of the right hand of the Most High. I will remember the works of the Lord; surely I will remember thy wonders of old." I must also plead *Christ* more in my prayers. The argument is drawn out to our hands by *Paul*: "He that spared not his own Son—how shall he not with him also freely give us all things!"

6. But again I must *cry* unto the Lord. *Crying* expresses more than praying. It expresses earnest, fervent prayer. This is what they all used to do. They *cried* to God. The Psalmist says, "I cried with my whole heart." I must cry with my whole heart—*yea, mightily*, as even the *Ninevites* did, else those heathen will rise up in the judgment and condemn me.

I must *seek* the Lord in prayer, feeling as did *Joh*, when he said, "Oh! that I knew where I might find him that I might come even to his seat!" And this I must do, as *Judah* is once said to have done, with my whole desire. Yea, I must search for him with all my heart, I must even *pour out my heart* before him, as the Psalmist on one occasion exhorts. I must "keep not silence and give him no rest," as *Isaiah* directs; "night and day pray exceedingly," as *Paul* says he did.

And I must pray in the *Holy Ghost*, as *Jude* exhorts. We need the Spirit to help our infirmities, and to make intercession for us. Nor should we be satisfied with any prayer, in which we have not seemed to have his help.

7. Finally, I must alter and alter my prayers till I get them right; and I must not think them right, until I obtain the spiritual blessings which they ask. If I pray for more grace, and do not get it, I must pray differently for it till I do obtain it.

Oh, if christians prayed differently, as well as more, what heavenly places our closets would be! What interesting meetings prayer meetings would be! What revivals of religion we should have!—how frequent,

numerous, and pure! What a multitude of souls would be converted! What joyful tidings we should hear from our missionary stations, and from the heathen world! Oh! what times we should have! The millennium would be on us before we knew it.

And because the Holy Spirit is the Spirit of *truth*, the offering of a different kind of prayer for the spirit would do more to put down error, than all other means which can be resorted to. The preachers cannot put it down without the aid of the Spirit of truth.

Let us then pray differently. Let us at least *try*: I am sure it is worth the effort. Let every one who reads, this resolve, "I will pray differently." M. S.

*The Southern Christian Herald*.—When this paper was established nearly a year ago, it was supposed by some that it would considerably diminish our subscription list. Such, however, has not been the fact.—Our weekly impression, though comparatively small is as large as ever it was. Nor are we sensible that we have sustained any pecuniary loss in consequence of the publication of the *Herald*. Nor yet do we in the least exult that embarrassments have rendered it necessary for the conductors of that paper to suspend it. We know too well what embarrassments are, in establishing and sustaining a religious newspaper, not to feel a sympathy for those who experience them. The number of the *Herald* announcing the suspension we did not receive. The fact only we learn through a workman from that office seeking employment.—*Charleston Observer*.

*Death of the Rev. Edward Irving*.—Died on the 8th Dec. 1834, at Glasgow, between the hours of 11 and 12 o'clock at night, in the 43d year of his age, the Rev. Edward Irving. He was sensible to the last, and his departing words were, "In life or in death, I am the Lord's;" previous to which he sung the 23d Psalm in Hebrew, accompanied by his wife's father, Rev. John Martin.—*Presbyterian*.

*Dymond on War*.—By an advertisement in this paper, it will be seen that this work, with notes, &c., by the late Mr. Grimke, has been published. As an ethical writer, of strong and original views, Dymond has few superiors, and this work will probably be sought with avidity, and read with interest, as there is appended to it the sentiments of one so vastly distinguished for purity of principle, correctness of judgment, and extensive acquirements, as was the lamented author.—*Observer*, Jan. 24.

Ardent spirits is the nursing of hell, a favorite of the Prince of Darkness; it is a serpent that lies across every liquor store and tavern. Fools say it is harmless; they are bit; the poison spreads; parents weep; children weep; it is vain; the disease defies all created remedies; they die before noon; their carcasses cover the whole land.—*Kincaid*.

*Tutor's wanted*.—Two young men, who can produce testimonials of suitable qualifications, are wanted as Tutors in the Wake Forest Institute. Application must be made to the Faculty on the premises. Those with whom we exchange, will confer a favor by announcing the above.—*Biblical Recorder*.

There are men who love not God, and who fear him not; flee such, for there cometh from them the contagion of a curse.

## CHARLESTON, S. C.

SATURDAY AFTERNOON, JAN. 24, 1835.

*Errata.*—In our last week's Paper "Peepies" was printed for "Peeples," and "mutual" for "manual," on the first page in the Minutes of the Convention.

It is or ought to be the daily prayer of the Christian, that the Kingdom of God may be established on earth and that the Church may comprehend the whole world. And he, whose heart is properly affected by the religion of the Lord Jesus, contemplates with peculiar pleasure the coming years of God's glory on earth in the happy Millennium. And who that calls himself a Christian does not feel his heart expand with Missionary enterprise, when his mind rests upon the grandeur of that revolution which shall be effected by the promulgation of the Gospel? Contrasting the present condition of the world with what it shall be when the knowledge of the Lord shall cover the whole earth, is calculated to impress the mind with the importance of the exercise of that instrumentality by which this glorious revolution is to be accomplished. Who delights to gaze upon a picture such as the world now is? Who delights to contemplate scenes disgraceful to humanity, and fraught with misery and woe? But let us pause to look at the world as it may now be seen, and then anticipate the Millennial glory. The contrast may call forth the spirit of supplication, may animate our zeal, and perhaps induce us to ask the important question, "Lord what wilt thou have us to do?"

Mankind descended from the same common parent, and having every natural advantage for the interchange of friendly feeling and kindness, instead of being united in one happy fraternity and all living under similar laws and institutions, are divided, Empire against Empire, Nation against Nation, Province against Province, Parish against Parish, Family against Family and Man against Man. In religion, divided into Pagans, Mahometans, Jews and Christians, and all these differing among themselves in an endless variety of shades. Yes, each contends with blood thirsty spirit for his own faith, and even in the land of Christendom, is "man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Could you fancy yourself on some elevated seat in the Heavens, whence you may behold all the people of this earth, would not your heart, oh! fellow-mortal! bleed within you at the sad spectacle of human misery and wretchedness—would you not exclaim, alas, alas, how has sin ruined the world! Oh! for some redeeming spirit to lift it from its degradation! Blessed be God, there is a redeeming spirit, there is going forth a glorious Gospel, proclaiming "Glory to God in the highest, on earth peace, good will towards men!" And ere long these clouds will be dispelled, and the light of God's countenance shall be the sun of the world, and Jesus shall reign King of Nations as he is now King of Saints.

Happy time! What a contrast will it present to what the world now is! Described in the sublime language of the Courier Prophet, that kingdom which is to come possesses all the charms of Romance, whilst the certainty of its fulfilment entrances our admiration. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain,

for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing: for in the wilderness shall waters break out and streams in the desert." Thus does the Prophet describe this kingdom for which we are daily praying, as composed of a society perfectly virtuous; and this happy state, the Exile of Patmos informs us, is to continue a thousand years. In such a state there will be no necessity for bolts and bars, no City Guards, no Patrole, no Military array, keys will rust for the want of use, Jails and Court Houses dilapidated by time will not be repaired, or perhaps be fitted up for places of worship. The meaning of such words as stocks, pillory, penitentiary and gallows will be forgotten—larceny, burglary and other such terms may perhaps occasionally be seen on a scrap torn from some old law book, no longer worthy a place on the shelf of a library. Undisturbed by apprehensions of robbery or assassination, men will sleep securely during the hours appointed for rest; and passion and prejudice, unexcited by selfishness, will never interrupt the harmony of Society; and instead of conversing about some ruinous policy, or forming political clubs, each one will attend to the business assigned him and think no evil of his neighbor. Nations too, unrestricted in their commerce, will be at peace, and governments will no longer tax for the support of standing armies, naval armaments and extensive fortifications. No! "they shall beat their swords into plough shares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more." Undivided in their political state or other social relations, they will be united in religion. No more shall it be thought necessary to support in a small village, several distinct Churches, and though in a large city it may be expedient to have several places of worship, yet a sectarian name will be unknown, and the division of congregations will be mere matter of convenience. All sects will be merged in one, and the high Churchman will walk arm in arm with the simple Quaker, the Baptist with the descendant of the Waldensian, the Calvinist with the Arminian, the Jew with the Pagan, the Mahometan with the Christian; yea, all in one united band, "ransomed of the Lord, will return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

With such a prospect before us and such promises to encourage, who can refuse a helping hand in promoting this desirable state of things? And be assured, dear Christian friends, that upon us devolves the principal responsibility of its accomplishment. We are the instruments of God to effect this work. It is true that the Almighty could as easily have effected by a word, and in as short a space of time this moral change in the world, as to have produced out of chaotic confusion the splendid machinery of the universe. But were we not to ask Jehovah "what dost thou?" nor enquire his reasons. It is for us but to know HE WILLS, and yield obedience to his mandates. He chooses that this immense moral revolution, this new creation, shall be effected, not by his mere word or nod, but through the agency of means. And now it is for us to learn what is to be our share of this instrumentality. But are we to be labourers in this mighty work? Are we to share the triumphs of victorious soldiers? Yea, glorious thought! amazing privilege! man,

poor, weak, feeble man, is allowed to "come up to the help of the Lord against the mighty." And what can poor, weak man do in this mighty work? Our readers we hope will excuse us, for extending our remarks to exhibit in part what we may and ought to do towards effecting this glorious object.

Our first duty is to pray, "Thy kingdom come." Whatever scheme is to be executed, whatever design to be accomplished, however virtuous or dignified, dependence upon the Lord Almighty, alone ensures success. And here is a great moral revolution to be effected, not in the small circle of a limited community, but in all the vast empire of earth; the nations of this earth are to be made the kingdom of our Lord and of his Christ.—This heterogeneous mass of ignorance, superstition, bigotry, idolatry, pride, unholo ambition, avarice, malice, deceit and blasphemy, and every named and nameless abomination, is to be amalgamated in one united principle of Love, and all this to be effected through the agency of man, poor, weak, feeble man. Surely if we are obliged to ask God for our daily bread, whilst we are earning it by the sweat of our brow, so grand an object as this, and to be accomplished through us, demands that we should sue for help from the arm of Omnipotence, and the mind of Omniscience. Go, therefore, repeatedly to your closet, fellow labourer in this arduous, though delightful work, and have your arm nerved and your mind invigorated, by the spirit of the Lord God Almighty. Ye Christian families, let not the morning sun arise, nor the evening cast the veil of darkness o'er the earth, and not find you assembled in domestic worship, calling upon God to make your sons and daughters effectual laborers in the Vineyard of the Lord. Church of Christ, forget not the assembling of yourselves together, on the Lord's Day, on the first Monday of every month, and all other occasions that conveniences will allow, to unite your prayers, that the Lord may send more laborers into his harvest, and grant success to the preaching of the gospel.

In the second place, The preaching of the gospel is an important branch of Christian effort. The Lord commissioned his Disciples to go into all the world and preach the Gospel to every creature. It has been by attention to this charge that converts have been made to Christianity in every age of the Christian era. The Apostles adopted two methods of spreading the Gospel. They taught it orally, wherever and whenever they had opportunity. But they also instructed by written communications. By which latter method they will have literally fulfilled their commission, when the knowledge of the Lord shall have covered the whole earth, for Paul, Peter, James, &c. though they be dead yet speak, and their Epistles shall be the representatives of the Apostles to every creature on earth. The example of the Apostles has been imitated, and the Disciples of the Lord in every age have successfully preached the Gospel, and been instrumental both by their extemporaneous discourses and their writings, in advancing the cause of their great Redeemer. But let it be particularly observed, that learning has generally been an useful auxiliary in the dissemination of the Gospel. St. Paul, distinguished for his learning, was proportionately distinguished for his usefulness and success. And thus we find this learned pupil of Gamaliel advising his spiritual son Timothy to "give attendance to reading" and to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

But if the preaching of the Gospel be important in advancing the cause of Christ, and education aid the minister in the discharge of this important duty, it follows that the ministers of the Gospel ought to be supported by the Christian community, that this means of grace might be carried into effectual operation.

And what is this support? First, they must be properly qualified for the work; and secondly, they must have opportunity to give themselves to the business. Some who are called of God to this interesting though arduous employment, have already the qualifications and the means; but others there are, who, from indigence, or some other cause, have neither received a proper education, nor are now prepared to support themselves. But will it be here objected that in calling one not fully competent, God would betray an incapacity for determining the proper qualifications? We meet the objection by remarking that in the same commission there is an express command to Baptize, and yet this command cannot be obeyed without the willingness of those who are to be the subjects of the ordinance, i. e. the minister depends upon others to fulfil this part of his commission. So when God calls one who is not fully qualified and has not the means for the work, he is measurably dependent upon the friends of Zion to give him the qualifications and the means; and should they fail to do so, he is blameless, but they are guilty. He will only be required to give according to what he hath and not according to what he hath not. If then, we have an unlightened ministry and a ministry not devoted to their work, because they have necessarily to attend to the wants of their families, the blood of lost souls is upon those who have neglected to support whom God has called to preach the Gospel.

Thirdly. The circulation of the Scriptures is another prominent means of establishing the kingdom of God on earth. The preaching of the Gospel is a harbinger to the Bible itself, and as John the Baptist was sent to prepare the way for Christ, so are the Ministers of the Gospel sent to prepare the way for the introduction of the Scriptures. And the chief object of Missionary labour is to persuade men to search the Scriptures, that they may believe in the Gospel. It is therefore absolutely necessary that the Bible should have universal circulation; and since the commission to preach is to *all the world*, so the circulation of the Scriptures must be as general as the commission. It is therefore, to be translated into all the languages of the earth, and sent to every nation. Here again we have to appeal to the friends of Zion to give their ministers education adequate to this great work, whilst by their contributions they also afford the means of printing and circulating the Word of salvation.

Lastly. To enumerate the various means we have within our own influence, would be to extend this article far beyond our limits. Let it therefore suffice to observe, that the variety of benevolent schemes now in operation for the avowed purpose of effecting this great moral revolution, affords to every individual, whatever his circumstances or station in society, an opportunity to fulfil his share in the Lord's commission, to go into all the world to preach the Gospel to every creature. And he who would turn his back upon a Missionary Society, or Bible, or Tract, or Bethel, or Temperance Society, or any other of these benevolent institutions, cannot, so far, be considered "on the Lord's side"—he will not have in return "measure promised down, heaping up and running over;" nor will he know by comfortable experience that "it is more blessed to give than to receive."

#### Biblical Recorder.

We are pleased to see that our Brethren of North-Carolina have established a weekly Paper in place of the Interpreter. It is an indication of a growing interest in religious enterprise, and an evidence of intellectual improvement, among our Baptist brethren in that State. We have received the 2d No. of the Biblical Recorder, from which we opine that this periodical will sustain a respectable comparison with other religious papers in the United States. Brother Meredith's experience and talents

eminently qualify him for the Editorial Department, and we hope the Biblical Recorder will receive extensive patronage. It is published in Newbern at \$2.50 in advance.

We have not had the pleasure of receiving a single number of the *Christian Index* since the publication of our Paper. Is this to be charged to the failure of Mails, or has our Rev. bro. MENCER forgotten us? And while on this subject we would remark, that it is our hope that the *Christian Index* will be still well sustained, notwithstanding North and South-Carolina having each a Baptist Paper now of their own, may feel it to be the first duty to support the *Biblical Recorder* or the *Southern Baptist*. We can say for ourselves we are pleased that a paper has been established for each State, and we hope it will tend to increase the number of readers by exciting a laudable ambition to sustain in each, its own Paper. At the same time we recommend to those of our readers whose means will admit of it, to patronize both the *Christian Index* and *Biblical Recorder*, as well as our own.

Our Subscription list in Charleston being very small, we are induced to request our city Subscribers to send for their papers to the Printing Office, No. 18 Broad-st every Saturday afternoon. As soon as the patronage will warrant us in so doing, we will employ a regular carrier to deliver them.

#### South-Carolina College.

We learn from the *Columbia Telescope*, that Mr. Cogswell has definitely accepted the Professorship of Ancient Languages. His present engagements make it uncertain whether he will enter upon its duties before the Summer. In the mean time Mr. Park supplies his place.

Professor Davis for the present, declines the appointment offered him. It is hoped however, that he will accept in the Fall. In the mean time, Mr. Lewis Gibbes, an excellent Mathematician, will conduct his Department.

Dr. R. Gibbes, will for the present year, lecture upon Chemistry, Geology and Mineralogy.

Professor Nott, in addition to the duties of his own department, assumes temporarily the Chair of Metaphysics, and Moral Philosophy.

Professor Dew, has accepted the Chair of History and Political Economy.

In the Gymnasium, under Major Penci, the Exercises will commence in a few days.

The Librarian is preparing an Analytical Catalogue of the Library; intended as a guide to the Student, to the sources of information, on different subjects.

#### A Card.

The Agent of the *Comprehensive Commentary*, regrets that he has been unable to deliver the first volume of the work so soon as he expected. He would respectfully inform the numerous subscribers, that the delay has been occasioned by the detention of the vessel in which they were shipped, by ice in Boston Harbor. The vessel will probably arrive in the course of a few weeks.

If there are any persons on whom he has not called, who wish to procure a copy of this valuable work, they can be supplied by leaving their names at the Office of the Southern Baptist, No. 18 Broad-street.

Charleston, January 23.

#### POETRY.

From the *Christian Watchman*.

#### To the Memory of Mr. Nathan' E. Cobb.

BY A CHARLESTONIAN.

The sun was sinking in the western sky,  
And from the hills the lengthening shadows fell,  
That spread a softness o'er the verdant plain;  
The zephyrs bland came murmur'ing through the breeze,  
And fell in soothing slumbers on the ear;  
The winged minstrels of the fragrant grove  
Warbled their song, beneath the lofty sky,  
The vaulted roof of nature's fane sublime,  
And sung their vesper to the setting sun.  
In mood of solemn thoughtfulness I stood  
And gazed upon the stately mansion, where  
Had dwelt the christian and philanthropist,  
Whose smiles were wont to greet the coming guest.  
And bid him welcome to his friendly home.  
He is not there—for late I saw him borne,  
In sad procession to the silent tomb;  
While angels bright, his sainted spirit bore,  
And returned his flight to heaven; his friends  
Commingled tears of sorrow at his bier,  
And o'er his corpse great lamentation made.  
Nor wonder we,—for he was much beloved;  
Beloved by men, and one whom Jesus loved.  
He was a christian of the noblest stamp;  
His life was one unbroken chain of pure  
Benignance; and such the generous love  
That glow'd expansive in his ardent heart,  
Its ample limits compass'd all mankind.  
Grace had ennobled him, and on his soul  
Enstamped the lineaments of truth divine.  
He bore his Saviour's image, lived for Christ,  
And on the way to glory, walk'd with God.  
And now, his conflict o'er, he has received  
The victor's crown, the amarantine wreaths.  
The weapons of his warfare are exchanged  
For a bright harp at the celestial throne,  
And there he sighs and chants redeeming love.  
Though he has fallen, yet he cannot die;  
His memory lives in all our hearts;  
His deeds of love are register'd in heaven;  
And these his lasting monuments remain,  
Which ceaseless ages never can destroy.  
But there is one—ah! who her loss can tell—  
And what shall cheer her dark and heavy hours—  
And soothe the anguish of her widow'd heart?—  
The shaft of death which laid her husband low  
Has pierced her bosom deep, and ops'd a fount  
Of bitter sorrow; for, he was her joy,  
Her light, her guide, companion of her life,  
She walked with him in virtue's radiant paths,  
And with him bow'd at pure devotion's shrine;  
And when disease, death's solemn harbinger,  
His hand impressed upon his wasted frame,  
With fond solicitude, and anxious care,  
She watched, thro' days and nights of sleepless woe,  
The feeble glimmerings of the lamp of life,  
And hang in sadness on his dying couch,  
And fell her joys all withered! when he died.

O righteous God, who from thy canopy  
Of clouds and darkness, which no eye can pierce,  
Hast, in this awful dispensation, called  
An honored servant to his rest above,  
Be thou his widow's God; and take his son,  
His only son, whom thou hast now bereaved  
Of a fond father's tender care, and guide  
In virtue's ways his youthful steps, and let  
The father's mantle on the son descend.

## LITERARY.

**The Late Mr. Thos. S. Grimke.**

The following is a part of a rough sketch of Mr. Grimke's last oration on earth, delivered before the Literary Societies of Oxford or Miami University in the State of Ohio.—*Observer.*

Doubtless you will anticipate, that I should name, as first in power and value, the Christian Religion, with the Old and New Testaments as text books. The mountaineer enjoys firmer health and more elastic spirits than the lowlander; because he breathes a purer air, whilst all the powers of his physical system are called to more vigorous and constant action. Such is Christianity compared to the mythology of Greece. Will it not be granted, that the more sublime, comprehensive, and enduring a religion is, the more it must be fitted to elevate, expand and invigorate the soul of the orator? The more a religion is pure, holy, beautiful, tender, the better must it be suited to draw out of the depths of the heart, all the sweetness, love and pathos which inhabit there. The more it challenges the scrutiny of all our mental powers, and the more it leads us onward, from height to height, in endless succession, the more it must be calculated to breathe into the soul a masculine energy of thought, a fearless love of independence, and a spirit of investigation, never to be intimidated or subdued. How eminently is the religion of the Bible intellectual, spiritual, lovely, pathetic! How eloquent in its views of life, and death, and eternity! How transcendently eloquent when it speaks of the character and attributes of Jehovah; of the adorable and spotless Lamb of God; of the ruin and redemption of man; of the spirits of just men made perfect; of the innumerable company of angels; and of a new heaven and a new earth! Who will not acknowledge, that the Institutes of Moses contain more consummate wisdom, more admirable common sense, than all the legislators and political writers of ancient Greece afford! Who will not grant that in the book of Job alone, there is more of the moral and intellectual sublime, more of purifying, elevating, sentiment, than in the whole body of Grecian poetry! And who will venture to deny, that in the single gospel of John, religion is exhibited with a power, depth, beauty, and persuasiveness, such as the concentrated essence of all the moral philosophy of Greece and Rome can never approach!

What question of antiquity bears any parallel, in the elements of the sublime, comprehensive, pathetic, oratory, to the question of a regicide peace, so vigorously and eloquently discussed by Mr. Burke! Or what, to the question of conciliation with America, as exhibited in the nervous, bold and simple speeches of Chatham, or in the profound and fervid pages of the greatest of orators, Edmund Burke! Can you find, through all antiquity, any question for the statesman, patriot and christian; for the philanthropist, philosopher, and moralist, comparable to the abolition of the slave-trade, or to the trials of Warren Hastings, the seven bishops, the Dean of St. Asaph, or Peltier! As to speak of our own country, can Grecian or Roman annals furnish a parallel, in the importance of the principles, or the magnitude of interests, to the Debates on the Declaration of Independence and the National Constitution; or the repeal of the Judiciary bill by the elder Adams, the war of 1812, Foot's Resolutions, and the removal of the depositories! Why, then, should the future orators of America, be trained

to the study, not only of the ancient and foreign institutions, but of states of society, and domestic and foreign relations, so totally different as to shed no light on those of his own country! Who does not feel, when he reads Erskine, or Burke, or Pitt, that he is listening to an orator, who is bone of his bone, and flesh of his flesh, on a subject kindred to his own soul! And who does not realize, when reading Demosthenes or Cicero, that he hears a forsigner, one indeed, of the mighty dead, but a stranger still, and that the harangue is to his mind and heart as a tale of fiction! How, by an almost miraculous power, must a man have become a hermit, in the wilderness of antiquity, self-banished out of the glorious and beautiful world of modern Europe, and of his own country, if he do not realize these truths! How, by a mournful, unnatural fatality, must he have travelled backward in the march of society, and the conquests of the human mind, if the orations of the Athenian and Roman can stir his soul like the eloquence of Burke, Sheridan, and Macintosh, or of his own Webster and Clay.

Notwithstanding the disadvantages under which English and American speakers have laboured, when compared with ancient orators, we have seen instances of men who have risen superior to the mental vassalage of the more than feudal tyranny of ancient, foreign institutions, and states of society. Chatham, and Erskine, and Macintosh, are radiant with the light of English liberty; while Burke, in the supremacy of his glory, is the very "angel in the sun" of British institutions. In our own country, Patrick Henry was the personification of the revolutionary spirit of American liberty; while Mr. Webster and Chief Justice Marshall, in those profound and comprehensive views which contrast so strikingly, with the narrow and short-sighted views of the Virginian, personify the very genius of constitutional liberty in American institutions. I have instanced the Chief Justice of the United States because his judgments in the great cases of Fletcher and Peck, McCullough and Maryland, Dartmouth College and Woodward, Gibbons and Ogden, &c. are orations of the highest order, if momentous subjects, noble sentiments, imperishable truths, and a grave, dignified, masculine style, constitute such. I am no believer in the superiority of ancient eloquence. From the accounts we have of their power, I do not see that the Capuchine Jerome de Narni, "who surpassed all preachers for 100 years after, and for many ages before him;" that Savonarola, who swayed at pleasure the public assemblies of Florence, and was eminent for genius and learning; that Bernardino Ochino, who by his masterly eloquence governed every thing; were at all inferior to the most celebrated Greek and Roman orators. Cicero obtaining from Cæsar the pardon of Marcellus, has been an object of the highest applause. But when, by the transcendent magic of his eloquence, Whitfield compelled Franklin, against his judgment and determination, to contribute to the Orphan House of Georgia; and when Sheridan constrained Logan, the talented and eloquent advocate and admirer of Warren Hastings, to confess that he was the greatest monster that ever lived; who does not see how the modern surpassed the ancient orator! When we listen to the applause which the speech of Sheridan drew forth from Burke, Pitt, and Fox; when we hear Randolph pouring out his eloquent eulogium on Ames' speech on the British Treaty, and when Catherine

Macaulay gives to Patrick Henry the palm of superiority over the great and eloquent of her own countrymen; when Whitfield constrained those who had prepared to stone him to ask forgiveness with tears, and on their knees; when Alexander Hamilton called for the dead to arise, and the crowded entrance opened the way for his coming; when, as Massillon described the Last Day, the congregation leaped on their feet, terror-smitten, as by a prophet's voice; and when the dean of Killala compelled his hearers to yield up in charity gifts, not only their money, but the watch, the ring, the necklace; we behold the miracles of modern eloquence, unrivalled by the oratory of Athens or Rome. The influence of Demosthenes over the Athenian people, has been extolled as the chef-d'œuvre of eloquence. But when Mascarion converted to the Catholic Church twenty-eight, out of thirty thousand protestants, in his diocese; and when the elder Pitt, by an oratory unrivalled in antiquity, not only subdued and dethroned Sir Robert Walpole, but constrained the king to accept the orator as his minister, we contemplate victories unrivalled in the battle fields of ancient eloquence. Who would not consider his country more honored by Walpole and Pulteney, the elder and the younger Pitt, Mansfield, Burke, Sherridan and Fox, than by all the fame of the ten orators of Athens? Who does not acknowledge the truth and beauty of the poet's lines as far more applicable to both Pitt and Fox, than to Demosthenes and Æschines!

"Like fabled gods, their mighty war,  
Shook realms and nations in its jar.  
Beneath each banner proud to stand,  
Looked up the nobles of the land."

For ourselves, I regard the speech of Roger Griswold on the Judiciary Bill; that of Chief Justice Marshall, on the question of delivering up Jonathan Robbins; and that of Mr. Calhoun on the removal of the deposits, as unrivalled in the power of eloquence and logic by aught in Athenian or Roman oratory. In the eloquence of a dignified and profound philosophy, equally comprehensive and practical, I regard Mr. Webster's address at the Plymouth celebration, Mr. Quincy's on the second centennial anniversary of Boston, and Dr. Channing's articles on Bonaparte, as orations of a higher order than Greece or Rome has bequeathed us. In the bold, natural, energetic eloquence of passion, I cannot consider Patrick Henry, or George M'Duffie, as inferior to Demosthenes.

*From the Biblical Recorder.*

WAKE FOREST, Dec. 30, 1834.

Brother Meredith,

The Board of Trustees of the Institute met, according to appointment. Professor Hooper, on account of ill health, having declined the appointment of President of the Board of Trustees,

The Board elected Dr. Joseph B. Outlaw President of the body.

The following plan for the college building was submitted to the board by Mr. Ligon, architect:—

The whole front is 132 feet in length; the centre building 46 by 61 feet; the wings 43 by 45 feet, contain fifty-three rooms. The centre building is three stories, and has the following rooms, viz.: The first floor is a chapel 57 by 42 feet, and 18 feet pitch. The second floor contains a Philosophical and Chemical room, and a Library room 42 by 25 feet, 10 feet pitch, and a lobby 42 by 8 feet. The third floor contains

two Society rooms 43 by 25 feet, 10 feet pitch, with arched ceiling, and a lobby 43 by 8 feet.

The wings are four stories. The first and second stories are 10 feet pitch; the third and fourth 9 feet pitch. There are 12 study rooms on each floor, 13 by 15 feet, and a lobby 10 feet.

This plan of Mr. L's presented so many advantages over the one recommended at the last meeting of the Board, and the difference of cost not being more than \$3000, that the Board unanimously adopted Mr. Ligon's plan of the building; and after having received several proposals from various Architects present, for the erection of this building, accepted the proposal made by Capt. John Berry.

The building is to be completed by Jan. 1st, 1837, and the payments are to be made in three annual instalments; the first on January 1st, 1836.

From the report of the Farmer, it was ascertained that the farm yielded, during the year, the following items, viz:

130 bbls. of Corn.  
8000 weight of Fodder.  
6000 do, of Hay.  
112 bushels of Wheat.  
17000 weight of Oats.  
25 bushels of table Peas.  
150 do. of Potatoes.

The products of the Garden was estimated at fully \$100.

It must not be forgotten, that the farm suffered immensely from the drought in August; and also that the crop was pitched for thirty students only, although there were seventy during the last session.

This report satisfied the Trustees that the Agricultural Department would sustain itself—for after having paid the students for their labor, allowing an appropriate sum for the expenses of the horses, and paying the salary of the farmer, there was a balance of a few dollars in favor of the Department.

The report of the Steward was not so cheering.—This department is considerably in debt. But there is nothing discouraging in this state of matters. The high price of provisions during the year, the purchase of horses; of stock, of beds, of furniture, &c. &c.—for these articles belong to this department—have created the debt alluded to.

The Literary Department has exceeded the expectations of the Trustees. There are several who commenced the Latin Grammar at the beginning of the year, who are now familiar with Cæsar; and some who began Latin at the same time, have made considerable advance in Greek. Upon the whole, it may be said, that all the departments are in a flourishing condition.

The subject of scholarships was brought up before the Board. It was urged that the interests of the institute, and interests of the rising generation would be alike promoted by the establishment of scholarships. It was shown that a father, by procuring a scholarship would have an education within the reach of his male posterity, alike beyond the accidents of misfortune, and the desolation of dissipation; and that free of expense for ever.

After mature deliberation, the Board established a scholarship at \$1250.

The Trustees found it absolutely necessary to pass a law, prohibiting all students from visiting stores, under any pretence, whatever. All articles, necessary to the comfort of the students, must, for the future, be

purchased by the parents or guardians, or some of the instructors. They have also limited the spending money of the students to the sum of \$5 for the year. In order to carry the above resolutions into effect, it is made obligatory on every student, to give all the money that he may bring with him into the hands of the Principal.

The terms for the ensuing year are as follow:  
 For Board and Bedding, per month, : \$6  
 For Washing, : do. : : \$1  
 For Tuition—English, \$1.50; Languages, : \$2

The Students will be required to labour three hours each day. Those over twelve years of age will be allowed two cents per hour; those over sixteen will be allowed three cents per hour. The amount of the labor of each student will be deducted from his expenses. The maximum of a student's expense for the year is \$90, and it may be reduced by his labor below \$60. But the great object of the labor is the health and habits of the students.

The Trustees of the Institute, are determined to furnish to the youth of the State, an education for just what it shall cost them.

I will only add, the perfection of human nature consists in the following combination, viz: a cultivated intellect, a healthful body, moral principles, and the social virtues; and education, at Wake Forest, has especial reference to this combination.

With respect, &c.

O. E. S.

## POLITICAL INTELLIGENCE.

### Twenty Third Congress.—2d Session.

MONDAY, JAN. 12, 1835.

#### SENATE.

The resolution offered yesterday by Mr. Benton, in relation to the Bank of the U. S. was taken up and considered.

Mr. Tyler said, he had no objection, whatever, to the adoption of the resolution; but he wished it to be known in what situation the committee of the Senate stood, when on the examination of the bank of the U. S. The enquiry was, whether the bank had made traffic of the coins of the U. S. This charge had been made in 1832; and the committee of finance was assured, that the committee of the House of Representatives in 1832, had analyzed that charge, and given it a thorough examination; and as the members of that committee had so entirely relieved the committee of the Senate on that subject, it was deemed a sufficient reason for that committee not to enter into it. Since that period, there had not appeared any further charge against the bank on this point. In relation to a supposed traffic in gold, Mr. T. thought it sufficiently answered by the exhibit which the committee had made, which showed there had been a gradual and even rapid accumulation of that coin in the vaults of the bank, which circumstances showed that traffic in gold coin could not have been extensively carried on; and Mr. T. saw nothing to induce the belief there had been such a traffic. But if the Senator wished this resolution to pass, Mr. T. would not oppose it. He now stood here, as he always had done, ready to condemn the bank on any competent grounds. He was not an advocate of the bank; on the contrary he stood on high and commanding principles, in opposition to this institution; and he was therefore not likely to do any thing in its favor, contrary to his honest and so-

lemn convictions. As Mr. T. had now stated his reasons why the committee did not examine this point, he should not oppose the resolution, if its passage would gratify the Senator from Missouri.

Mr. Benton, after altering the resolution from the first of April to the first of Jan. 1831, and proposing an additional inquiry into the gross amount of the half yearly profits of the banks, and also the nett proceeds of the whole, said it was not right for him to state in the Senate the information on which he had made this call, because, if that information should prove erroneous, he would stand before the public as having been rash in this business. He thought the Senator from Va. (Mr. Tyler) had placed himself in perilous circumstances, and he would find the trial through which he was now passing, like walking on burning ploughshares, and this facts before long would fully show.

Mr. Tyler would say no more in regard to the kindness and sympathy of the Senator for the present situation of Mr. T., than that he (Mr. T.) thought it a much more important matter to be delivered from Jacksonism and its spell, than from that situation of Mr. T., for which the Senator had expressed so much sympathy. From the former spell Mr. T. was thankful that he had been delivered; and in regard to the latter, the Senator need feel no apprehension; Mr. T. had been taught on his mother's knee, and experience had always impressed upon him the correctness of the adage which he would now inculcate upon the Senator, that in all transactions, private and political, *Honesty is the best policy.*

Mr. Benton said, it was now many years since he had been acquainted with the hon. Senator in public life: and he had never begun or ended a speech without appealing to his own principle and integrity; every speech had commenced and ended with a high eulogium on himself; so that the gentleman had now no necessity to make any further expressions of his disinterestedness and honesty, in the discharge of all his duties.

Mr. B. closed with an apology to Mr. Bibb, for having superseded him in the discussion of the French Spoliation Bill. Mr. B. was entirely ignorant that Mr. Bibb had the right of the floor.

Mr. Tyler said, if he had made declarations of his own honesty, it was with a hope and design to maintain them in his practice; Mr. T. had not heard such declarations from the Senator; Mr. T. meant to vaunt himself on his honesty; it was that by which he could protect himself. If the Senator thought himself walking on burning ploughshares, he would have the pleasure to see him come out unalarmed and unscathed. But perhaps, the Senator only meant to apply this figure to his position in regard to the debate. [Mr. B. assented.] Mr. T. would admit that the Senator was at the greatest possible advantage over him; notwithstanding, he would still advise him of the necessity of trimming his midnight lamp, lest advantages should be to him of no avail.

Mr. Benton would also add an admonition to the Senator, one that was old and trite, but applied very well to many situations in life: *Not to halloo before he got out of the wood.*

Mr. Tyler then said, that this was the very advice which he now wished the Senator for to take to himself.

The resolution was adopted.

The Vice-President presented a report from the

Commissioner of the General Land Office,—[subject unheard.]

Mr. Morris presented the memorial of ———, and wife, which was referred to the Committee on Revolutionary Claims.

#### SPECIAL ORDER.

The Senate now proceeded to the consideration of the bill of indemnification for French spoiliations prior to 1800.

Mr. Webster, after alluding to a charge made against him, in the Albany Argus, of personal interest in the claims on France; expressing his shame that this was written by a member of Congress, and denouncing the charge as wholly false and malicious, spoke at large on the subject of the bill, but chiefly in reply to the objections which had been made against its passage.

Mr. Calhoun, after Mr. W. had concluded, spoke a short time in opposition to the bill.

Messrs. Clay and Webster replied to the objections of Mr. Calhoun.

Mr. Bibb again expressed his desire to make a very few remarks on the subject, and for this purpose, on motion of Mr. Clay,

The Senate adjourned.

#### HOUSE OF REPRESENTATIVES.

On motion of Mr. Clayton, of Ga., it was Resolved, That the Committee on Post Offices and Post Roads be directed to enquire into the expediency of abolishing the franking privilege, or to amend the laws on that subject, so as to prevent the future abuses thereof.

TUESDAY, January 13, 1835.

#### SENATE.

The bill of indemnity for French Spoiliations prior to 1800, was now taken up on its third reading.

Mr. Bibb addressed the Senate on the subject and merits of the bill.

When Mr. Bibb had concluded his remarks in opposition to the bill,

Mr. Shepley proposed to amend the bill, by an additional section, declaring the amount specified in the bill to be a final and full indemnity of all claims of the classes which the bill embraced, which amendment being acquiesced in by Mr. Webster, on the ground that the amount in the bill was not a conjectural sum, but bore a fair proportion to the losses, according to the amount of indemnity already allowed on French spoiliations, was adopted.

Mr. Prentiss spoke in favor of the bill; when, on motion of Mr. Webster, and on account of the indisposition of some members of the Senate, the bill was postponed, and made the order of the day for Monday next.

On motion of Mr. Clay, the Report of the Committee of Foreign affairs, on the subject of our relations with France, was made the order of the day for to-morrow.

The Senate then went into Executive business, and afterwards adjourned.

#### HOUSE OF REPRESENTATIVES.

The bill making appropriations for the support of Revolutionary Pensioners;

The bill making appropriations for the service of the Indian department; and

The bill making appropriations for the pay and subsistence of the Naval Service,

Were severally read a third time and passed.

The bill making appropriations for the support of the Army for the year 1835, then coming up in its order—

The House concurred in the amendment made in Committee of the Whole, increasing the allowance for the officers employed in topographical duties, &c. from 50,000 to 53,000.

Mr. Polk renewed in the House the amendment rejected in Committee, granting \$6,080.57 to Maj. Gen. Macomb, for arrearages of brevet pay.

The amendment was debated by Messrs. Polk, Mann, of N. Y., Williams, McKinley, Miner, Wardwell, Briggs, Parker, Hubbard, Ewing, and Grennell;

And the question being taken, it was finally rejected—yeas 59; nays 131.

The bill was then ordered to a third reading.

The Chair communicated to the House a letter announcing the resignation of the Honorable James M. Wayne,

On motion of Mr. Patton, the Speaker of the House was appointed to fill Mr. W.'s place in the committee on Foreign Affairs.

WEDNESDAY, January 14, 1835.

#### SENATE.

The report of the committee on Foreign Relations concludes with the following resolution:

Resolved, That it is inexpedient, at this time, to pass any law vesting in the President authority for making reprisals on French property, in the contingency of provision not being made for paying to the United States the indemnity stipulated by the treaty of 1811, during the present session of the French Chambers.

Mr. Clay rose, and addressed the Senate upon the subject at large.

Mr. King, of Georgia, offered to amend the resolution, by limiting the delay of Congress to act to the time when further information should be obtained from France.

Mr. Clay proposed a substitute for this amendment nearly in the words, "that it is inexpedient at present to adopt any legislative measures in regard to the state of affairs between this country and France."

This amendment prevailed; and after a desultory discussion,

The resolution, as amended, was adopted by yeas and nays by a unanimous vote, only one Senator being absent.

The Army Appropriation Bill, for the year 1835, was read twice, and referred to the Committee of Finance.

On motion of Mr. Wright, The Senate then adjourned.

#### HOUSE OF REPRESENTATIVES.

The Fortification Bill was reported without amendment; as also

The Bill making appropriations for the Barracks at New-Orleans, which was passed; and The House adjourned.

THURSDAY, January 15, 1835.

#### SENATE.

The resolution for the sale of the lion and two horses, presented to the U. S. Consul at Tangiers, as a present to the President, from the Emperor of Morocco, came up from the committee on agriculture, to which it had been referred.

Mr. Porter inquired what time was fixed for the sale, none having been specified, he proposed that the sale take place in the city of Washington, on the 3d Saturday in February next.

Mr. Frelinghuysen suggested the 4th Saturday of February next.

Mr. Clay hoped that the word next would be struck out, for if it should happen that the House of Representatives did not pass the bill in time for the sale, the law would stand, that these lions and horses must remain in durance vile, till the February of 1836,—(laughter.)

The word "next" was then retrenched from the amendment.

Mr. Frelinghuysen proposed that the lion be made a present to Pealo's Museum in the city of New-York, and the horses to the Agricultural Society of the same city.

Mr. Robinson asked if it was certain there were four Saturdays in February, (this inquiry excited a general laugh.)

Mr. Porter humorously replied, that at the rate gentlemen were going on, the same fate would befall the resolution which happened to the hatter's sign board. Having painted a hat, and written up 'hats made and sold here,' one man told him he need not say sold here, for here, says he, every body knows you dont give them away, another said why do you say hats 'made here,' for surely every body can see you have your shop full of them, till at last the hatter was left with nothing but the picture of a hat over his door.

Mr. P. said Louisiana was as poor in lions and Arabian horses as New-York city, and he should rather give them to his State. New-York had the largest population, it had every thing in superabundance, compared to all the Union—all the safety fund banks for example,—then why have the lion and horses too!

Mr. Benton said he thought it would be decidedly the best to give these animals as a present to some public institution.

Mr. Clay thought it would, perhaps, be the best course, to leave it to the President to make what disposition of them he pleased, as they had been presents to him. He thought they had been hitherto well disposed of, for he recollected meeting a poor man in the north, who was getting a comfortable living by the temporary permission to exhibit them, and there they were to be seen, comfortably enough situated in his menagerie.

Mr. Poindexter moved, as an amendment, that they be sent as a present to Louis Phillippe of France, as a present from the U. S.

Mr. Buchanan said he should object; for that would be a declaration of war at once, (laughter.) He proposed that the resolution be amended thus: "that the lion be presented to some institution or suitable person, under the direction of the President of the United States."

Mr. Porter doubted if the constitution admitted of all this.

Mr. Shepley said, it was indeed a small affair, but it was public property, and what right had we to dispose of it by giving it away? By the same principle we might give away millions.

Mr. Frelinghuysen could solve the gentleman's scruples; if we were competent to hold the lion, we were equally so to get rid of him as soon as we could. (A burst of laughter.)

Mr. Hendricks suggested, that if given to any body, it would be better that they should be given to the President of the U. S.

Several amendments were proposed and lost.

After much pleasing good humor, and no little wit, being drawn out by the subject, the resolution, after several amendments, stood thus:

*Resolved*, That the President be authorized to sell the presents of the Emperor of Morocco, in Washington city, on the last Saturday in February.

The resolution, so amended, passed.

The horses and lion will therefore be sold in this city at the time mentioned.

On motion of Mr. Benton,

The Senate proceeded to Executive business, after which

The Senate adjourned.

#### HOUSE OF REPRESENTATIVES.

Nothing of importance in the House this day.

FRIDAY, JANUARY 16, 1835.  
SENATE.

On motion of Mr. Benton,

*Resolved*, That the report of the Committee of Finance, under the resolution of the Senate, to investigate the affairs and conduct of the Bank of the U. S., and which report was made on the 18th of Dec. 1834, be recommitted with instructions to renew and to complete the inquiries into the subjects mentioned in the resolution.

The resolutions on the table were severally considered and adopted.

When the resolution for the sale of the lion and two Arabian horses came up for consideration,

Mr. Poindexter observed, that he understood several gentlemen intended to oppose that resolution, he would therefore move that it be laid upon the table.

So the lion is not yet to be given away, nor the horses to be sold in the city of Washington.

Several bills on the table were taken up, considered as in Committee of the Whole, and ordered to be engrossed for a third reading.

The Senate adjourned till Monday.

#### HOUSE OF REPRESENTATIVES.

The following resolution, offered by Mr. Pinckney, lies, under the rule, for one day:

*Resolved*, That the President of the U. S. be requested, (if not inconsistent, in his opinion, with the public interest) to communicate to this House, any correspondence that may have taken place between this government and that of Spain, respecting the act of Congress passed on the 30th day of June, 1834, entitled "An act concerning tonnage duty in Spanish vessels;" and also to show whether there is any prospect that the commerce of the U. S. with the Islands of Cuba and P. Rico, will hereafter be regulated upon principles of reciprocity, or whether it is in contemplation by the Spanish authorities to increase or reduce the discriminating duties of tonnage, and the discriminating duties on imports and exports now levied on American vessels and on American merchandise and produce.

The venerable Judge Duvall has resigned his seat on the bench of the Supreme Court of the U. S.; and Roger B. Taney, of Maryland, is understood to have been nominated to the seat vacated by the President of the U. S., to succeed him. [The nomination has not been acted upon.]—*Intelligencer*.

## FOREIGN INTELLIGENCE.

From the London Globe, Dec. 15th.

## The New British Ministry.

The following is a correct list of the new Cabinet Ministers, appointed at the Council held this afternoon, at St. James' Palace:

Sir R. Peel,	First Lord of the Treasury, and Chancellor of the Exchequer.
Lord Lyndhurst,	Lord Chancellor.
Duke of Wellington	Foreign Secretary.
Lord Wharnclyffe,	Privy Seal.
Earl of Aberdeen,	First Lord of the Admiralty.
Lord Rosslyn,	President of the Council.
Mr. Goulburn,	Secretary of the Home Department.

Mr. Herries,	Secretary of War.
Sir Henry Hardinge,	Secretary for Ireland.
Sir G. Murray,	Master General of the Ordnance.
Mr. E. Baring,	President of the Board of Trade.
Sir E. Knatchbull,	Paymaster of the Forces.
Lord Ellenborough,	President of the Board of Control.

The above form the Cabinet.  
The Secretaryship for the Colonies, and the Chancellorship for the Duchy of Lancaster are not yet filled up.

The following appointments have been made:  
Sir J. Scarlett, Chief Baron of the Exchequer.  
Sir E. Sugden, Chancellor of Ireland.  
Lord Jersey, Lord Chamberlain.

The "London Quarterly Review," for last month, says:—

"Occupied and alarmed with our own internal difficulties and dangers, we pay too little attention to the state of France. Does the English public know, that there are at this moment more gaols and more prisoners in France, than at any period of her history, except the short reign of Robespierre? Does the English public know, that there now are, and have been for more than six months, many hundreds of state prisoners, incarcerated under circumstances of illegality and severity which the annals of the old Bastille cannot exceed, and that these unhappy persons are, by every means which can evade the rigour of their jailors, imploring but hitherto in vain, to be brought to trial? Does the English public know that—since the publication of M. Surran's work—in consequence of an *emule* in last April, a massacre was perpetrated in Paris by the troops of the line under the special excitement of their officers, which was, under all its frightful circumstances, as horrible as the massacre of the Abbaye?"

## LIVERPOOL, Dec. 18.

Our Cotton market is extremely flat, and the prices merely nominal, but still lower by nearly 1-4d per lb. in American since our last of the 16th. There is scarcely a buyer here to day, and only 800 bags were sold yesterday. The accounts of the fine weather on your side, and on the Gulf, and the belief that the crops would be much larger than was expected, are the causes of the present stagnation, and if the demand from the trade is withheld until after the expiration of the present year, the prices will go lower yet. In fact that seems to be inevitable.

A postscript to a Liverpool, Dec. 18, says—"Since the above had rather more favorable accounts from respecting the com-

ing crop of Cotton, which have nearly suspended the demand here. The market is very dull, and prices rather lower."

From the New-York Courier &amp; Enquirer.

The accounts from Paris are one day later than those received by the way of England, and we have subsequently the proceedings of the Chamber of Deputies one day later than we had before; on that day, however, little business was done. An election took place for a Vice-President of the Chamber, which resulted in the choice of M. Passy, one of the Ministers of the three days, and a decided opponent to the execution of the indemnity treaty.

We alluded, some days since, to an account which we perceived in an English paper, of a claim set up by the Emperor of Russia against France, for indemnity for injuries inflicted on Poland, and at the time expressed our belief that it was a sarcasm on the indemnity promised by treaty to this country. We have now the original article before us in *Le Constitutionnel*, and are fully confirmed in our opinion of its character. It concludes with these words: "But the Doctrinary Cabinet which acknowledged the American debt, and continues to acknowledge it in spite of the Chamber, will submit to any conditions, however humiliating or burdensome, that may be imposed upon it."

## HAVRE, Dec. 15.

**Cottons.**—During the first days of the week, the demand remained dull. Some parcels of Georgia, new, were disposed of at 131f. a 133, showing a decline of 3 a 4 centimes on the highest prices, but last Saturday prices advanced in consequence of its becoming known that a cargo of 1592 bales received from Savannah per Victoria had been sold in lump for 132f. 50—the quality being fair on the whole. Other parcels besides have changed hands, and show an advance of two centimes on the prices paid in the beginning of the week.

## GENERAL MISCELLANY.

## One day and a half in the life of a Tobacco Chewer.

*Mr. Editor.*—Do you chew tobacco! I did till last Sunday when I put my veto on the practice. The why and wherefore I have sent you, hoping that if you are guilty of using the Indian weed, a leaf from my diary may be the means of reforming you.

*Saturday, Oct. 19, 1833.* Took my hat for a walk; wife (as wives are apt to) began to load me with messages, upon seeing me ready to go out. Asked me to call at cousin M——'s and borrow for her "the Sorrows of Werter." Hated to have a wife read such namby pamby stuff,—but must humor her whims, and concluded that I had rather she should take pleasure over Werter's sorrows, than employ her tongue in making sorrow for your humble servant.

Arrived at cousin M——'s door. Now, cousin M—— is an old maid, and a dreadful tidy woman. Like tidy women well enough, but don't like your dreadful tidy ones, because I am always in dread while on their premises, lest I should offend their superlative neatness, by a bit of gravel on the soles of my boots, or such matter.

Walked in—delivered my message, and seated

myself on one of her cane bottomed chairs, while she rummaged the book-case. Forgot to take out my Cavendish before I entered, and while she hunted, felt the tide rising. No spit-box in the room. Windows closed. Floor carpeted. Stove varnished. Looked to the fire-place,—full of flowers, and hearth newly daubed with Spanish brown. Here was a fix. Felt the flood of essence of Cavendish accumulating. Began to reason with myself, whether, as a last alternative, it were better to drown the flowers, re-daub the hearth, or flood the carpet—Mouth in the mean time pretty well filled. To add to my misery, she began to ask me questions. "Did you ever read this book, Mr. —?" "Yes, Ma'am," said I, in a voice like a frog in the bottom of a well, while I wished book, aunt, and all were with Pharaoh's host, in the Red sea. "How did you like it?" continued the indefatigable querist: I threw my head on the back of the chair, mouth upwards, to prevent an overflow; "pretty well," said I. She at last found "The Sorrows of Werter," and came towards me. "Oh dear, cousin Oliver, don't put your head on the back of the chair,—now don't, you will grease it, and take off the gilding!" I could not answer her, having now lost the power of speech entirely, and my cheeks were distended like those of a toad under a mushroom. "Why, Oliver," said my persevering tormentor, unconscious of the reason of my appearance, "you are sick—I know you are—your face is dreadfully swelled!" and, before I could prevent her, hartshorn was clapped to my distended nostrils. As my mouth was closed imperturbably, the orifices in my nasal organ were at that time, my only breathing places. Judge then, what a commotion a full snuff of hartshorn created among my olfactorys!

I bolted for the door, and a hearty a-chee he-chee relieved my proboscis; and tobacco chyle, &c. "all at once disgorged" from my mouth, restored me the faculty of speech. Her eyes followed me in astonishment, and I returned and relieved my embarrassment by putting a load on my conscience. I told her I had been trying to relieve the tooth-ache by the temporary use of tobacco, while truth to tell, I never had an aching fang in my head. I went home mortified.

*Sunday forenoon.* Friend A. invited myself and wife to take a seat with him, to hear the celebrated Mr. — preach. Conducted by neighbor A. to his pew,—mouth, as usual, full of Tobacco; and horrors! found the pew elegantly carpeted, white and green; two or three mahogany crickets and a hat stand; but no spit box!! The service commenced, every peal on the organ was answered by an appeal from my mouth, for a liberation from its contents; but the thing was impossible. I thought of using my hat for a spit-box, then of turning one of the crickets over, but I could do nothing unperceived. I took out my handkerchief, but found in the plenitude of her omniscience, that my wife had placed one of her white cambrics in my pocket, instead of my bandanna. Here was a dilemma. By the time the preacher had named his text, my cheeks had reached their utmost tension, and I must spit or die. I arose, seized my hat, and made for the door. My wife (confound these women, how they dog one about) imagining me unwell, (she might have known better) got up and followed me. "Are you unwell, Oliver?" said she as the door closed behind me. I answered her by putting out the eyes of my dog, with a flood of

expressed essence of Cavendish. "I wish," said she, "Mr. A. had a spit-box in his pew." "So do I." We footed it home in moody silence. I was sorry my wife had lost the sermon, but how could I help it! These women are so affectionate—confound them—no, I don't mean so. But she might have known what ailed me, and kept her seat.

Tobacco, oh Tobacco! But the deeds of that day are not all told yet. After the conclusion of the service, along came farmer Ploughshare. He had seen me go out of church, and stopped at the open window where I sat. "Sick to-day, Mr. —?" "Rather unwell," answered I; and there was another lie to place to the account of tobacco. "We had powerful preaching, Mr. —; powerful, powerful preaching; sorry you had to go out." My wife asked him in, and in he came,—she might have known he would—but women *must* be so polite. But she was the sufferer by it. Compliments over, I gave him my chair at the window. Down he sat, and fumbling in his pockets, drew forth a formidable plug of Tobacco, and commenced untwisting it. "Then you use tobacco," said I. "A little, occasionally," said he, as he deposited from three to four inches in his cheek. "A neat fence that of yours," as flood after flood from his mouth, bespattered a newly painted white fence near the window.—"Yes," said I, "but I like a darker color." "So do I," answered Ploughshare, "and yaller suits my notion, it dont show dirt." And he moistened my carpet with his favorite color. Good, thought I; wife will ask him here again, I guess. We were summoned to dinner. Farmer Ploughshare seated himself. I saw his long fingers in that particular position in which a tobacco chewer knows how to put his digits, when about to unlade. He then drew them across his mouth,—I trembled for the consequences, should he throw such a load upon the hearth or floor. But he had no intention thus to quid, and shocking to relate—deposited it beside his plate on my wife's damask cloth!

This was too much. I plead sickness, and rose.—There was no lie in the assertion now,—I *was* sick. I retired from the table; but my departure did not decompose farmer Ploughshare, who was unconscious of having done wrong. I returned in season to see farmer Ploughshare replace his quid in his mouth, to undergo a second mastication, and the church bell opportunely ringing, called him away before he could use his plate for a spit box; for such, I am persuaded, would have been his next motion. I went up stairs, and throwing myself on the bed, fell asleep. Dreams of inundations, floods and fire harassed me. I tho't I was burning, and smoked like a cigar. I then tho't the Merrimac had burst its banks, and was about to overflow me with its waters. I could not escape,—the water had reached my chin,—I tasted it,—it was like tobacco juice. I coughed and screamed, and awaking, found I had been asleep with a quid in my mouth. My wife entering at the moment, I threw away the filthy weed. "Huz, if I were you, I would not use that stuff any more." "I wont," said I. Since Sunday, I have kept my word. Neither Fix nor Twist Pigtail nor Cavendish have passed my lips since, nor shall they ever again. POZ.

*A good Notion.*—Gen. Richard G. Danlap, a candidate for the gubernatorial chair of Tennessee, has proposed to his competitors, that all shall stay at home until after the election, and attend to their usual avocations, refraining altogether from the present system of electioneering.

CHARLESTON PRICE CURRENT, JANUARY 24, 1856.

ARTICLES.			ARTICLES.			ARTICLES.		
ARTICLES.	¢	¢ c.	ARTICLES.	¢	¢ c.	ARTICLES.	¢	¢ c.
BAGGING, Hemp, 42 in. yd.	25	a 26	American Cotton, yd.	35	a 45	OIL, Tanner's, bbl.	11	a 13
Tow and Flax	20	a 24	FISH, Herrings, bbl.	3 75	a 4	OSNABURG'S, yd.	8	a 9
BALE ROPE, lb.	61	a 9	Mackerel, No. 1.	7	a 7 25	PORK, Mess, bbl.	13 50	a 14 50
BACON, Hams.	91	a 10	No. 2.	6	a 6 25	Prime,	10	a 10 50
Shoulders and Sides.	71	a 8	No. 3.	5	a 5 25	Cargo,	a	
BEEF, New-York, bbl.	a		Dry Cod, cwt.	2 75	a 3	Mess, Boston,	a	
Prime	61	a 64	FLOUR, Bal. H.S. sup. bbl.	0 00	a 5 50	No. 1. do.	a	
Cargo	41	a 44	Philadelphia and Virginia,	5	a	PEPPER, black, lb.	a	8
Mess, Boston,	10	a 10 1/2	New-Orleans,	5	a	PIEMENTO,	9	a 9 1/2
No. 1.	8	a 8 1/2	GRAIN, Corn, bush.	68	a 70	RAISINS, Malaga, bun. box.	2 50	a
No. 2.	71	a 8	Oats,	35	a 43	Muscadel,	2 25	a 3
BREAD, Navy, cwt.	a	31	Peas,	60	a 65	Bloom,	a	2 1/2
Pilot.	4	a 4 1/2	GLASS, Window, 100lb.	41	a 9	RICE, 100lb.	2 12 1/2	a 3 3/4
Crackers,	7	a 7 1/2	GUNPOWDER, keg,	5	a 6	SUGAR, Muscovado, lb.	8	a 9 1/2
BUTTER, Goshen, prime, lb.	20	a	HAY, Prime Northern, 100lb.	75	a 00	Porto Rico and St. Croix,	8 1/2	a 9 1/2
Inferior,	121	a 15	IRON, Pig,	a		Havana white,	10	a 11
CANDLES, Spermaceti,	31	a 32	Swedes, assorted,	4	a 4 1/2	Do. brown,	7 1/2	a 8 1/2
Charleston made,	13	a 13 1/2	Russia, bar,	4	a	New-Orleans,	6	a 7 1/2
Northern,	11	a 11 1/2	Loop, lb.	6 1/2	a 6 1/2	Lard,	14	a 17 1/2
CHEESE, Northern,	8	a 8 1/2	Sheet,	8	a 8 1/2	Lump,	a	0 00
COFFEE, inf. to fair,	91	a 11	Nail Rods,	7	a 7 1/2	SALT, Liv. con sack, 4 bu.	1 3/4	a 0 00
Choice,	13 1/2	a 13 1/2	LARD,	7 1/2	a 7 1/2	In bulk, bush,	25	a 30
Porto Rico,	13	a 13 1/2	LEAD, Pig and Bar, 100lb.	a	6 1/2	Turks Island,	10	a 45
COTTON, Uplands, inf. to	14	a 14 1/2	LIME, Stone, bbl.	1 50	a	SOAP, Am. yellow, lb.	5	a 6 1/2
Ordinary to fair,	15	a 15 1/2	LUMBER, Pitch Pine, ribs, Mft.	a		SHOT, all sizes,	7 1/2	a 8
Good fair to good,	15 1/2	a 16 1/2	Shingles, M.	3	a 5	SEGARS, Spanish, M.	14	a 16
Prime to choice,	16 1/2	a 17 1/2	Staves, Red Oak,	14	a 15	American,	1 85	a 1 87 1/2
Santee and Maine,	32	a 35	MOLASSES, Cuba, gal.	23	a 24	TALLOW, American, lb.	9	a 9 1/2
Sea Island, fine,	38	a 43	New-Orleans,	35	a 38	TOBACCO, Georgia,	3 1/2	a 4
CORDAGE, Tarrad,	9	a 10	Sugar House Treacle,	30	a	Kentucky,	5	a 6
Do. Manila, cwt.	11	a 12	NAILS, Cut, 4d. to 20d. lb.	5 1/2	a	Manufactured,	8	a 13
DOMESTIC GOODS.			NAVY STORES.			Caymanish,	24	a 22
Shirtings, brown, yd.	61	a 8 1/2	Tar, Wilmington, bbl.	1 62 1/2	a	TEARS, Bobra,	18	a 20
Bleached,	8	a 15	Turpentine, soft,	2 50	a	Souchong,	30	a 40
Sheeting, brown,	8	a 10 1/2	Do. Georgetown,	1	a 1 25	Gunpowder,	75	a 80
Bleached,	10 1/2	a 17	Pitch,	1 75	a 2	Hyson,	50	a 80
Calicoes,	9	a 15	Rosin,	1 37 1/2	a 1 50	Young Hyson,	65	a 75
Stripes, indigo blue,	8 1/2	a 11	Spirits Turpentine, gal.	45	a 50	Twine, Seine,	26	a 30
Checks,	7	a 16	Varnish,	a	25	WINE, Madeira, gal.	3	a 3
Plaids,	8 1/2	a 11	OILS, Sp. winter strained,	1 05	a 1 10	Tenorio, L. P.	1	a 1 35
Fustians,	12	a 16	Fall strained,	90	a	Malaga,	45	a 50
Bed Tick,	13	a 20	Summer strained,	a		Claret Bordeaux, cask,	29	a 30
DUCK, Russian, bolt	15	a 21	Lime sd.	1	a 1 05	Champaign, doz.	8	a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Diver.
United States Bank Shares,	100	105 50	3.50
South Carolina do.	45	54	1.50
State do.	100	105	2.00
Union do.	40	60	1.50
Planters & Mechanics do.	25	33 1/2	.87
Union Insurance do.	60	83 1/2	4.00
Fire and Marine do.	66	none.	5.00
Rail-Road do.	100	103	3.00
Santee Canal do.	870	00	20.00
State 6 per cent Stock,	100	103	
State 5 per cent. do.	100	102	
City 6 per cent. do.	100	102	
City 5 per cent. do.	100	105 ask	
U. S. 5 per cent. do.	100	none.	

EXCHANGE.

Bills on England, 6 a 6 1/2 per cent. prem.  
 France, 5f. 35 a 45 per dollar.  
 New-York, 1 60 days, 1 per cent. discount and int.  
 Boston and 1 30 days, 1 per cent. discount and int.  
 Philadelphia, 1 10 days, 1 per cent. discount and int.  
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int. North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 prem.  
 Savannah and Augusta Bank Bills, 1 per cent. discount.  
 All other Georgia Bank Bills, 1 per cent. discount.  
 North-Carolina Money, 1 per cent. discount.  
 Spanish Doubloons, 151.  
 Mexican and Columbian do. 151.  
 Heavy Guinea, 25. and Sovereigns, 241 a 4 7-8.

Charleston Market.

**Cotton.**—Our last weekly report left the market for Uplands in an unsettled state. Since then, Liverpool advices to the 18th ult. have been received, showing a further decline in that market. Holders, in consequence, (particularly towards the latter part of the week) submitted to a reduction of fully 1 cent on all descriptions. But even at this rate, the transactions have been but limited, purchasers seeming to look for a still further reduction, while holders show no disposition to grant it. The sales in all have amounted to only 2,137 bales. The sales in Long Cottons amount to about 100 bales common to good Sea Island, and from 60 to 70 bales of the finer descriptions, within the range of our quotations. Near 100 bales of Santees at from 30 to 32, principally 31 and 32. A few bales stained, from 18 to 24. We quote Uplands, Charleston classification, inferior, 14 a 14 1/2, ordinary to fair, 15 a 15 1/2; good fair to good, 15 1/2 a 16 1/2; prime to choice, 16 1/2; Sea Islands, common to good, 32 a 35; fine 38 a 43; extra fine, upwards.  
**Rice.**—The sales, owing in a great measure to the scarcity of the article, were very brisk during the past week, at an advance of fully 25c. on all descriptions short of prime, which is very scarce.—*Courier.*

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PRINTED BY JAS. S. BURGESS, EDITOR, 101 N. 3D ST. CHARLESTON.